

# THE JUVENILE INSTRUCTOR.

HOLINESS TO THE LORD.



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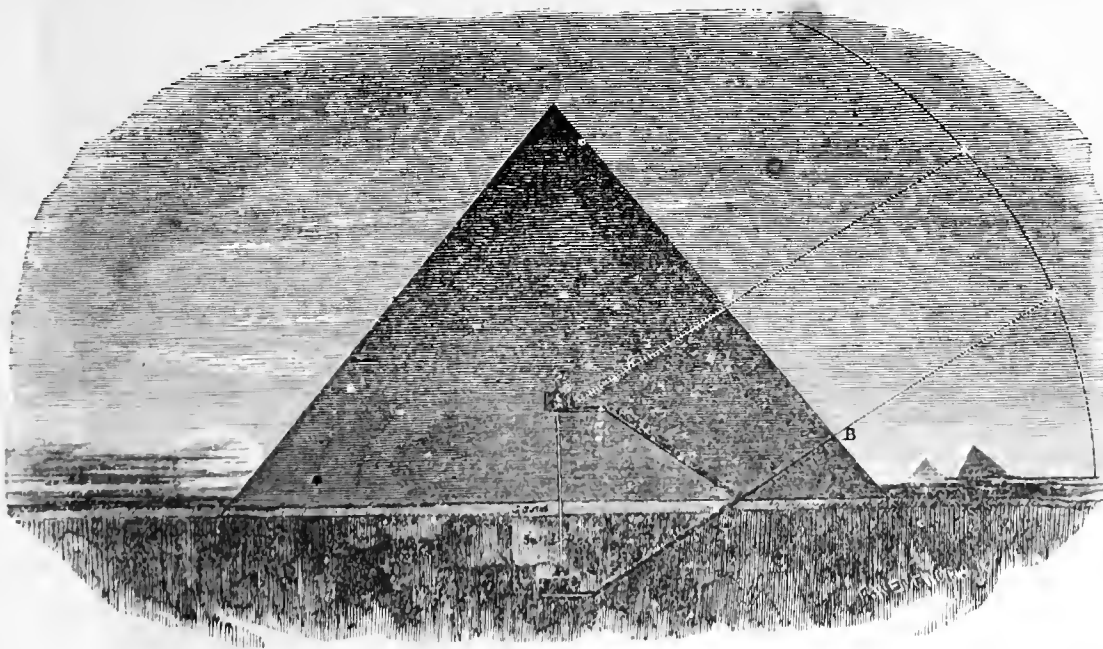
NO. 9.

## PYRAMID SCIENCE.

IN the last number of the INSTRUCTOR the outside of a pyramid was represented as seen from the front of one of its sides. We now show an ideal section of a pyramid as it would appear when cut through from its north to its south side. Thus may be seen the interior chambers, or galleries, of the Great Pyramid of G'zeh, which has an entrance (B) to a long passage on its north side. This leads down to a subterranean chamber (A) below the center of the base of the building. At a distance from the opening there is an ascending

to be the depositories of the secrets of Deity as revealed to man.

It would be impossible to give more than a brief outline of all that is made known by pyramid interpreters in a short article, as volumes have been written on this subject by able and honest men; nor does it seem likely that the story the pyramid tells will soon come to an end, as it relates to the universe, of which this little world we live on is only a speck in the midst of the boundless creations.



passage (D) from which, at different heights, there are horizontal passages leading to two different chambers in the pyramid. One of these chambers is called the "king's chamber," the other is known as the "queen's chamber," which is not here represented; but these are merely names given for the sake of distinguishing them from each other.

These chambers and passages appear to have a purport of deeper significance than that of being dwelling places for princes. They reveal to us that they were designed

Four thousand years before this Church of Jesus Christ of latter day Saints was organized is the epoch assigned by eminent scientists for the building of the Great Pyramid of G'zeh. What an event was then foreshadowed! For forty centuries that spire was pointing to the skies, silently testifying to man that the true source of intelligence is in the heavens.

When Napoleon pointed to that building to animate his soldiers, and uttered the memorable words: "Forty centuries

look down upon you from the pyramids!" he knew not that the great pyramid was designated to be "an altar to the Lord in the midst of the land of Egypt," as Isaiah, the prophet, had declared it should be, "and for a witness unto the Lord of hosts." Not only was it a witness of Napoleon who had invaded the land of Egypt, but it was to be a witness unto the Lord.

It was in the year 2170 before the birth of our Savior that this pyramid was built, and the galleries of the building itself prophetically symbolize that grand event. It also makes known all the important epochs relating to the Hebrew and Christian dispensations. It moreover makes known the relation of our solar system to the great central system of the universe, as revealed to us in the Book of Abraham. It makes known the exact periods of immense cycles of time, the precession of the equinoxes and other celestial phenomena. It reveals to us the exact measure of the heavens and of the earth. And, although amid a thousand things interpreted by honest men familiar with pyramid science, they have not as yet discovered the prophetic symbol of the pyramid which tells of the restoration of the gospel, it tells its own story intelligibly to us, and it will yet be determined; for, on the 6th of April, 1830, this Church was organized, making exactly 4000 years from the generally accepted date of the building of the great pyramid, the object of which the prophet declares is to be "a witness unto the Lord."

As to the dimensions of the great pyramid, it is the largest building in the world; and as its proportions are explanatory of many important truths these will form the subject of a future article.

## CONVERSATION.

BY H. C.

CONVERSATION is the index to character. Nothing so strongly indicates the man of pure, wholesome thought, as habitual purity of speech. By his conversation among his own kind, you may always pretty accurately form an opinion as to the true moral worth of the man; for it is there, where no restraint is supposed to be placed upon his word, that you may reach into the recesses of his mind and discover his undisguised character. If he gives way to looseness of discourse; or if his mind wanders to the discussion of subjects unfit for mixed company or respectable society; or if he habituates himself to vulgarity and profanity, you may justly mark him as one with whom you should not associate.

We must not, however, be too hasty in forming our opinion of a stranger, but scan closely the true sentiments of his language, for in them will his real character appear. The man who, in company, is quiet and reserved, is not always the most harmless; nor does he always bear the best character abroad. Modesty is a guise that sin often assumes, to effect its own vile ends. We may accept as a pretty safe rule that the one who at all times and under all circumstances, deports himself gentlemanly, and abstains from vulgarity and profane language, will do to rely upon.

Seeing these obvious facts, let us cultivate our speech, and choose pure wholesome language in all our conversation, and we will establish a good character and be respected by all our associates. Impure thoughts lead to vulgar language, and indulgence in these almost invariably leads to vicious actions.

## Biography.

### JOSEPH SMITH, THE PROPHET.

(Continued.)

IN November, 1843, Joseph wrote letters to the various candidates for Presidency of the United States, to inquire what their feelings were toward us as a people, and what their course of action would be, in relation to the cruelty and oppression that the Saints suffered from the State of Missouri. The names of these candidates were John C. Calhoun, Lewis Cass, Richard M. Johnson, Henry Clay and Martin Van Buren.

The reply of John C. Calhoun was characteristic. He was the foremost or most prominent advocate in the nation of the doctrine of State Rights. Joseph, in speaking of this doctrine, once said:

"The State Rights doctrines are what feed mobs. They are a dead carcass—a stink, and they shall ascend up as a stink offering in the nose of the Almighty.

"They shall be oppressed as they have oppressed us, not by 'Mormons,' but by others in power. They shall drink a drink offering, the bitterest dregs, not from the 'Mormons,' but from a meaner source than themselves. God shall curse them."

Calhoun's letter was brief. He said that if he should be elected, he would strive to administer the Government according to the Constitution and the laws of the Union; and that as they make no distinction between citizens of different religious creeds, he should make none. "But," he continued, "as you refer to the case of Missouri, candor compels me to repeat what I said to you at Washington, that, according to my views, the case does not come within the jurisdiction of the Federal Government, which is one of limited and specific powers."

Joseph wrote a reply to his letter, in which he so thoroughly exposed Calhoun's sophistry, that wherever it was read—and it was very widely circulated—men were struck by the contrast between the narrow, sectional doctrines which Calhoun advanced respecting the powers of the Federal Government, and the broad, patriotic and truly national views which Joseph advocated. Joseph was aroused, and the noble scorn which he felt for the politician's tricks is breathed in every line of his reply.

He commenced by stating that, in order that Calhoun and his friends might not be disappointed as to him or his mind upon so grave a subject, he wished to be permitted, as a law-abiding man, as a well-wisher to the perpetuity of constitutional rights and liberty, and as a friend to the free worship of Almighty God by all, according to the dictates of every person's own conscience, to say he was surprised that a man or men in the highest stations of public life should have made up such a fragile view of a case, than which there was not one on the face of the globe fraught with more consequence to the happiness of men in this world or the world to come.

The first paragraph of his letter, he said, appeared very complacent and fair on a white sheet of paper. But who, that was ambitious for greatness and power, would not have said the same thing? His oath would bind him to support the Constitution and laws; but why, he asked, are all the principal men held up for public stations so cautiously careful not to publish to the world that they will judge a righteous judgment, law or no law? for, said he, laws and opinions, like the vanes of

steeples, change with the wind. One Congress passes a law, another repeals it, one statesman says that the Constitution means this, and another that; and who does not know that all may be wrong?

He then took up what he said about the Federal Government being one of limited and specific powers, and inferred that, if Mr. Calhoun's view was correct, a State could at any time expel any portion of her citizens with impunity, and, though their cause be ever so just, Government could do nothing for them, because it would have no power.

He then said:

"Go on, then, Missouri; after another set of inhabitants (as the Latter-day Saints did) have entered some two or three hundred thousand dollars' worth of land, and made extensive improvements thereon. Go on, then, I say; banish the occupants or owners, or kill them, as the mobbers did many of the Latter-day Saints, and take their land and property as spoil; and let the Legislature, as in the case of the 'Mormons,' appropriate a couple of hundred thousand dollars to pay the mob for doing that job; for the renowned Senator from South Carolina, Mr. J. C. Calhoun, says the powers of the Federal Government are so *specific and limited that it has no jurisdiction of the case!* O ye people who groan under the oppression of tyrants!—ye exiled Poles, who have felt the iron hand of Russian grasp!—ye poor and unfortunate among all nations! come to the asylum of the oppressed; buy ye lands of the General Government; pay in your money to the treasury to strengthen the army and the navy; worship God according to the dictates of your own consciences; pay in your taxes to support the great heads of a glorious nation: but remember a '*Sovereign State*' is so much more powerful than the United States, the parent Government, that it can exile you at pleasure, mob you with impunity, confiscate your lands and property, have the Legislature sanction it—yea, even murder you as an edict of an emperor, *and it does no wrong*; for the noble Senator of South Carolina says the power of the Federal Government is *so limited and specific that it has no jurisdiction of the case!* What think ye of *imperium in imperio?* \* \* \* \* \*

"If the General Government has no power to reinstate expelled citizens to their rights, there is a monstrous hypocrite fed and fostered from the hard earnings of the people! A real 'bull beggar' upheld by sycophants. \* \* \* Yet remember, if the Latter-day Saints are not restored to all their rights and paid for all their losses, according to the known rules of justice and judgment, reciprocity and common honesty among men, that God will come out of his hiding place, and vex this nation with a sore vexation: yea, the consuming wrath of an offended God shall smoke through the nation with as much distress and woe as independence has blazed through with pleasure and delight. \* \* \* \* \*

"Congress has power to protect the nation against foreign invasion and internal broil; and whenever that body passes an act to maintain right with any power, or to restore right to any portion of her citizens, it is the SUPREME LAW OF THE LAND; and should a State refuse submission, that State is guilty of *insurrection or rebellion*, and the President has as much power to repel it as Washington had to march against the 'whisky boys, at Pittsburg,' or General Jackson had to send an armed force to suppress the rebellion of South Carolina."

KINDNESS seems to know of some secret fountain of joy in the soul which it can touch, without revealing its locality, and cause to send its waters upward and overflow the heart.

## MEXICANS IN COLORADO.

BY J. HOUGAARD.

Written from Manassa, Conejos Co., Col., April 14th, 1879.

**T**HINKING that an item of news from this part of the country would, perhaps, not be uninteresting to the readers of the INSTRUCTOR, I take the liberty of sending a few lines.

About one hundred and fifty Latter-day Saints, who have principally come from the Southern States, are now living in this large, beautiful valley, called the San Louis Valley. It is situated in the southern part of Colorado and northern part of New Mexico. It is about one hundred and forty miles long, north and south, by from thirty-five to forty miles wide, east and west. There is a great deal of farming and meadow land, and plenty water for irrigation: but the climate is rather cold and windy, owing to the great altitude of the valley, it being from 7,000 to 7,500 feet above the level of the sea.

The people we live among are principally Mexicans, who are a mixture of the Spanish and Indians, and of a little lighter complexion than the latter. They are not naturally bad or wicked, but are kept in gross ignorance and superstition by their leaders, the priests, by whom they can be made to do almost anything.

Nearly all the Mexicans here belong to the Catholic Church. They have an order, or organization, among them called the Penitents, or Brotherhood of Pity, the members of which have some very strange and peculiar, and I might truly say, ridiculous, manners and customs. From the beginning of Lent to the end thereof, every Friday, they punish and torture themselves in various ways, thinking thereby to please God and get forgiveness for their sins. While engaged in these practices they wear masks or veils over their faces, so as to be unknown; strip themselves nearly naked, cut ugly gashes in their bodies with sharp black flint; and whip themselves with switches made from soap weed willows and iron vine, till their blood sometimes runs down to their heels. They have houses or lodges where they assemble, going through what is called religious ceremonies, such as kneeling before wooden images of their own construction, and imploring them to intercede before the throne of grace for a pardon of their past sins and transgressions. Close to these lodges they erect large wooden crosses, where they crucify one another in imitation of the crucifixion of our Savior. They do not use nails or spikes, however, but tie their nearly naked bodies to these crosses with hair ropes, remaining in that position till they are nearly dead, in fact, some of them do, at times, kill themselves while going through all these manoeuvres; and such are, of course, considered martyrs to the faith, and supposed to go right into eternal glory and happiness.

The week just passed is called by them the holy week, during which these practices are kept up every day and night, more or less.

But I fear I shall become tedious, so I will close.

How happy and thankful should the children and people of Utah feel, at having the true principles of life and salvation revealed unto them! They teach us not to make ourselves miserable and wretched like these poor and ignorant Mexicans, of whom I have spoken; but to make ourselves and one another happy, comfortable and contented in this life, and how to prepare for life everlasting.

I hope the children and young people of Zion will more fully learn to appreciate the great privileges they enjoy, and make good use of the same.

## THE PROMULGATION OF THE GOSPEL.

BY JOS. H. PARRY.

ON the 15th of May, 1829, Joseph Smith, jun., and Oliver Cowdery were ordained to the Aaronic Priesthood by John the Baptist. Subsequently, they were ordained to the Apostleship by Peter, James and John, the ancient Apostles of Jesus Christ.

The Church was organized April 6th, 1830. In Feb., 1835, the quorum of the Twelve Apostles was organized, and the organization of the quorum of Seventies was commenced. Since that time the gospel has been preached in all the countries of the world wherever it would be received and our Elders tolerated. Much preaching has been and is still being done in the United States, Great Britain, Denmark, Norway, Sweden, Switzerland and in some of the islands of the Pacific; and a few thousand of the honest in heart have been gathered to Zion.

But little as yet has been done in Germany, Holland, France, Italy, Austria, Belgium, Russia, Spain, Portugal, Canada, Mexico, Central America, the South American Republics, or the vast countries of Asia and Africa. And when it is remembered that in the countries where the most preaching has been done, the work seems hardly begun, some idea of the vastness of the labor yet to be accomplished may be formed.

The gospel delivered by the angel to the Prophet Joseph, was "to be preached to every nation, and kindred, and tongue, and people." Jesus gave it as one of the signs of the end when "this Gospel of the Kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." The priesthood was conferred upon Joseph and his brethren, that this work might be consummated. God has placed in the Church, Apostles, Seventies and Elders, one of whose special duties it is to carry the glad tidings of the gospel to the nations of the earth who are now ignorant of the true plan of salvation, and who must be warned of the coming judgments and calamities, which are already beginning to fall upon them.

God has set His hand for the last time to ransom His people and bring about His great purposes; and will gather His elect from the four corners of the earth, ere the great and dreadful day of the Lord come.

There are to-day in the Church thousands of Seventies and Elders. These callings were not bestowed upon us for our good only, neither to suit our own purposes, nor to bestow honor upon us, but that we might assist our Heavenly Father in bringing about the redemption of His people from all the world. It is for this purpose that we see quorums of Seventies and Elders organized throughout Zion, who are subject to the call of the Apostles to go forth and preach the gospel to all nations. It is for this great and noble purpose that we see Sunday schools, Primary, and Mutual Improvement Associations organized in every settlement of the Saints, that the young may be taught in the principles of eternal life, and be prepared when they become older to carry the same to all nations.

We are engaged in the cause of God, with the Savior, in rescuing mankind from sin, darkness and eternal misery; and common feelings of humanity, if naught else, demand that we be up and doing, acquitting ourselves like men, valiantly battling for truth and the right.

President Taylor, in addressing the Saints on a recent occasion, said: "We have not been gathered from Babylon to these mountains, and blessed with the priesthood and oracles of God,

to suit our own purposes, but to accomplish God's purposes." Jesus said, "Seek ye first the kingdom of God and his righteousness, and all things shall be added unto you." We are not here to spend our lives entirely in following up trades, or opening up farms, but our great duties are to preach the gospel in all the earth, and build up the kingdom of God. The nations are ripening in iniquity, and we must warn them to repent, or else answer for their blood, as the Lord tells the Prophet Ezekiel (iii. 17-19).—"Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me. When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand. Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity: but thou hast delivered thy soul."

As children of the Saints, we are heirs of the priesthood, and have been made watchmen, not only unto Israel, but unto all the world; and our Father has made it obligatory upon us that we warn all people to turn from their wicked ways, before destruction come upon them.

"But," says one, "many of the nations will not hear us, for they are haughty, rebellious and stiffnecked."

They shall be humbled, saith the Lord, and "whether they will hear, or whether they will forbear, . . . yet shall I know that there hath been a prophet among them." (Ezek. ii. 5.)

Let us then open our eyes to the vastness of this great cause, and seek for the spirit of the Lord to inspire us in our search after truth, that we may be able to comprehend it fully ourselves, and then we can teach it to others understandingly. We cannot teach by our own wisdom or power, we must be endowed from on high; but we can prepare ourselves for usefulness by our own energies, if we will but do it.

In my next, I will continue this subject, and try to show my young friends how they may fit themselves to be ready, when called upon, to go to all the world and preach the gospel of Jesus Christ, in the power and demonstration of His Spirit.

(To be Continued.)

## SLANDER.

BY DANIEL DDWYWAITH.

MY readers will please excuse me for selecting such an unpleasant subject to write upon. It may have nothing to do with them—I sincerely hope not. However, it is necessary to talk about and to know evil, or that which is bad, so that we may be enabled to avoid it, and this is the only excuse I can offer for penning a few lines on slander.

Slander may be defined as the malicious defamation of a person's character or reputation by spoken words, by fabricating and circulating false reports, calculated to occasion damage or injury to the person of whom they are spoken, or by communicating to others such as are already in circulation. In most countries slander is punishable by law. To call a lawyer a knave, a physician a quack, or a tradesman a bankrupt; to say of a man that he has committed a crime of which he is not guilty, or to say that he has an infectious disease, which would have a tendency to exclude him from society, is slanderous and actionable.

The evil of slander, backbiting or tattling, is not confined to any particular class of people; it exists with the rich and the



poor, the old and the young, the Jew and the Gentile, and, I am sorry to say, this evil prevails to too great an extent among the Latter-day Saints. This is too bad. For a person claiming to be a Saint to pry into the private affairs of others; to be always finding fault with his brethren and sisters, and to be continually keeping vigilant watch for an opportunity to publish scandal and ridicule about his fellow beings, is, indeed, not only hurtful to his victims, but extremely mean and contemptible. No Latter-day Saint is ever guilty of such conduct as this; but a person *claiming* to be such may he, who, in reality, is simply a slanderer.

As this class of people have a peculiar way, which may seem agreeable to us, of insinuating themselves into our favor, when they pour their dark whispers of venomous slander and abuse into our ears, we should be on our guard. We should give them no encouragement; and when they relate any slanderous tale to us, we should give them to understand that we have our own business to attend to, which is enough to keep us busy as long as we live.

Men and women who have no higher ambition than to be well informed about other people's affairs make it their special business to retail slander, and delight in the brutal practice of wounding and hurting the feelings of others. This is a grievous wrong—a wrong which we ought to studiously shun; for those who are guilty of such conduct will, when found out, be hated, dreaded and avoided.

Some, when reminded of the fault in question, plead ignorance as an excuse. They tell us: "Really, we had no intention to do wrong; we said it just for fun;" and "we did so and so, but meant no harm," etc.

No doubt there is a great deal of truth in this; we often do that which is not right when we do not know better; but we should learn; it is our duty and privilege to do so. Others, of course, who are wilful slanderers, will not make the above admission, because slandering is in strict accord with their evil propensities; and it will, if they do not desist, sooner or later, lead them to disgrace and sorrow; for whatever we sow we must reap.

In conclusion I will say: Never indulge in slander. Do not repeat every idle tale that you may hear; for this should be beneath the dignity of a lady or a gentleman, and I know we all wish to be thought such; and when you discover some little fault in any one, you need not be the first to propagate it, for none of us are without faults.

### DOCILITY OF THE CANARY.

MR. Wm. Kidd, of Hammersmith, graphically illustrates the truly amiable character of the canary. It is hardly to be wondered at that this bird should be such a *universal* favorite. We extract the anecdote from the 4th chapter of *British Cage Birds*:

"Were I," says Mr. Kidd, "to go on leisurely particularizing the many little interesting tricks I have witnessed, as practiced by my winged minstrels, I should exceed, I fear, the bounds of propriety. One more, however, of our joint performances, I must, through favor,—enforcing at the same time on all who may hereafter try the experiment, the necessity for extreme care, seeing that it is not quite free from danger. Aware of the perfect understanding existing between myself and little family, I was in the constant habit of playing them off some practical joke, rewarding them afterwards with a hemp seed by way of compromise. The sight of a hemp seed, therefore (of which my mules and canaries were

inordinately fond), was a signal for some favor to be granted—some game to "come off." Taking up four or five duodecimo volumes of printed books, I opened each in the middle; and placing them in a line, on their front edges, in a slanting position, there was formed beneath, an avenue throughout their entire length. It was like a railway tunnel, on a small scale.

"In this opening I placed some half-dozen birds, one by one, gently forcing them, in the first instance, to travel onwards, until they emerged from the tunnel. As each successively made his appearance, I presented him, lovingly, with one of his favorite hemp seeds, as a 'reward of merit.' Shall I be credited, when I affirm that, before I had thrice repeated this little experiment, my pupils thoroughly comprehended the *fun* of the thing? It is indeed strange, but positively true. Day by day I extended the range of volumes; till by degrees I had formed a complete circle round the room. Here and there I left small loop-holes, just to give the travelers a bird's-eye view, of the surrounding neighborhood, occasionally exhibiting the magical hemp seed, a sight of which quickened their pace amazingly. When their journey was a very long and tedious one, their looks, as they pattered past the loop-holes, were imploringly expressive. However, an encouraging 'Cheer up, my lad!' kept them up to their work bravely. Arrived at the *terminus*, the strut of triumph, as each came forward and claimed his 'reward,' can only be faintly imagined. I cannot, and will not, attempt to describe it. *How* these pleasing scenes of early life linger in the memory!"

THE WEED—A sharp and indignant writer gives vent to his feelings as follows, on the subject of using tobacco: "Who among you smoke and chew tobacco? Many, no doubt. Then as you have wounded my feelings, 'many a time and oft,' I shall try to return the compliment. It is no affair of mine if you choose to blacken your teeth, yellow your skin and shatter your nerves: I pity you of course; but I must pity myself as well: and I object to be inconvenienced, wherever I go by your unpleasant practices. The man who uses tobacco seems to think that he has a special license to consume the weed anywhere and everywhere, to the exclusion of the peace of every other person, and as coolly puffs his tobacco-smoke, and breathes his tobacco-laden breath into your face, as if it were instead the most pleasant perfume of the Orient. If people will smoke and chew tobacco, if it is a necessity of their nature, why will they not practice the habit when no one else is obliged to inhale the objectionable odor which affords them such apparent gratification? Does a young man think that smoking and chewing will render him any more intelligent, or a more instructive and amusing companion? Can he expect that he will be more agreeable in female society, or that his enjoyment of life can be increased thereby? Never was there a more mistaken idea, if he is insane enough to cherish it. By its use he is rendered less intelligent, less agreeable, less capable of succeeding in anything he undertakes, less susceptible to rational enjoyment, and less capable of being a man in every respect. Drop the habit, then, for your own sake; but if you won't do that—to return to my original grievance—don't victimize other and wiser people by its practice."

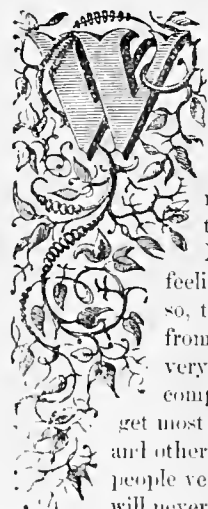
If persons were as willing to be pleasant and as anxious to please in their own homes as they are in the company of their neighbors, they would have the happiest homes in the world.

## The Juvenile Instructor.

GEORGE Q. CANNON, - - - - - EDITOR.

SALT LAKE CITY, MAY 1, 1879.

### EDITORIAL THOUGHTS.



We hear of boys in this city annoying Chinamen, playing tricks upon them and destroying their property. Some have been punished for thus trespassing upon the rights of their neighbors; and all should be for the Chinaman in this land has rights which all should know how, or be taught how, to respect. In California, Nevada and other places there is a great feeling of dislike against the Chinese; so much so, that efforts are being made to prevent them from coming to this country. They work so very cheap that other laboring people cannot compete with them, and they, as a consequence, get most of the work to do. Boys in California and other places imitate the men, and treat these people very badly. We hope the children of Utah will never fall into this bad practice. We may think the Chinese inferior to ourselves, but this does not give us the right to impose upon them, or treat them cruelly. They are the work of God as well as ourselves, and they have a right to live and to labor and to enjoy themselves as much as we have. They have the right to worship also as they please, to wear their hair long, as they do, and to dress in their peculiar fashion, and our boys and girls should not make sport of them because of these things. If we were to go to China, wearing our usual clothing, we would doubtless be as awkward and outlandish in their eyes, as they can possibly be in ours.

The Lord has made the various nations of the earth, has placed them here upon the earth and has given them rights, which no one has authority to deprive them of. The Chinese have as good a right to worship in their way, as we white folks have to worship in ours. They have no right to molest us, nor have we any right to molest them.

We hope all our boys and girls will remember this, and treat the Chinese kindly; not make sport of them nor annoy them in any way. If we do not like them, we can keep away from them and leave them alone. The world is wide enough for all to live in it without molesting one another on account of religion, or of politics, or of dress, or of eating, or of building, or anything else.

Because we have the truth we should not persecute those who do not have it. We should not punish them for not believing as we do, nor force our belief upon them. But we should show the world by our good deeds that our religion is better than theirs. Then, when they see our good deeds, they may come and do likewise. The Lord gives all His children their agency. He tells us what is good and what is bad, but He does not compel us to be good. He leaves us to take our own course. If we do wrong we are to blame for it, and can be punished for it, because it is not necessary that we should do wrong. If we do right we get our reward, and we can enjoy that reward, because it is the result of our own actions.

We should be kind to all men, and our kindness should be extended in the right manner. In order to show our kindness, we need not select people who do not believe as we do for our associates or companions. We need not choose such for our school-teachers, or for husbands or wives. This is not necessary. We can be kind to them, and yet do none of these things. On the one hand it is wrong to persecute people who do not believe as we do, but on the other, it is just as wrong to select them for our constant companions and bosom friends. We should so live that when men see our fruits, they will know our religion is a good one, and that it is better than theirs. The religion of the Latter-day Saints is the best in the world. There is none other equal to it, because it is from God. It is not mixed with error, but it is truth; and those who embrace it receive the spirit of God to be with them, and that spirit will lead them into all truth. It will make those people who will be guided by it, the best people in the world, and prepare them for Heaven.

We say to the children of Utah, love your religion. Love your brothers and sisters; but because you love them, you need not hate your enemies, nor cruelly treat those who do not belong to your Church. It is your duty to treat them with kindness; to do them all the good in your power without becoming partakers, with them, of their wickedness or bad habits. You are superior to them, and you should always remember this.

**FINE USE OF LANGUAGE.**—A British officer, detached upon special duty and allowed to charge his expenses to the War Office, duly sent there a memorandum of the different sums he had disbursed. Among those was an item of one shilling paid to a porter who had helped to carry his luggage. This item the officer entered as "porter." Shortly afterwards he received an official letter from the War Office in which his attention was called to this "extraordinary charge." Captain—— was reminded that the Secretary of War was not disposed to sanction the cost of his beer being defrayed out of the public moneys, and that in any case, even in hot weather, a whole shilling for porter was decidedly excessive. My friend was much tickled. He dispatched a formal reply in which he elaborately explained that "porter" did not represent the liquor that he had poured down his throat, but the man who had carried his luggage. This brought a curt reply from Pall Mall, directing Captain—— to enter such charges, not as "porter," but as "portage." The gallant officer in question, a little amused, and perhaps a little annoyed at this ridiculous red tape-ism, took the warning to heart. A few weeks later, in making up the account of his disbursements, he had occasion to charge 1s. 6d. for the hire of a cab. Mindful of the past, he argued to himself that if "porter" in war office English became transmogrified into "portage," "cab," of course, must undergo the same development; and he meekly jotted down in his modest schedule eighteen pence, in what he supposed to be the orthodox manner. By the next post he received a tremendous foolscap epistle, indignantly desiring to know why Captain—— had presumed to charge eighteen pence for a "cabbage."

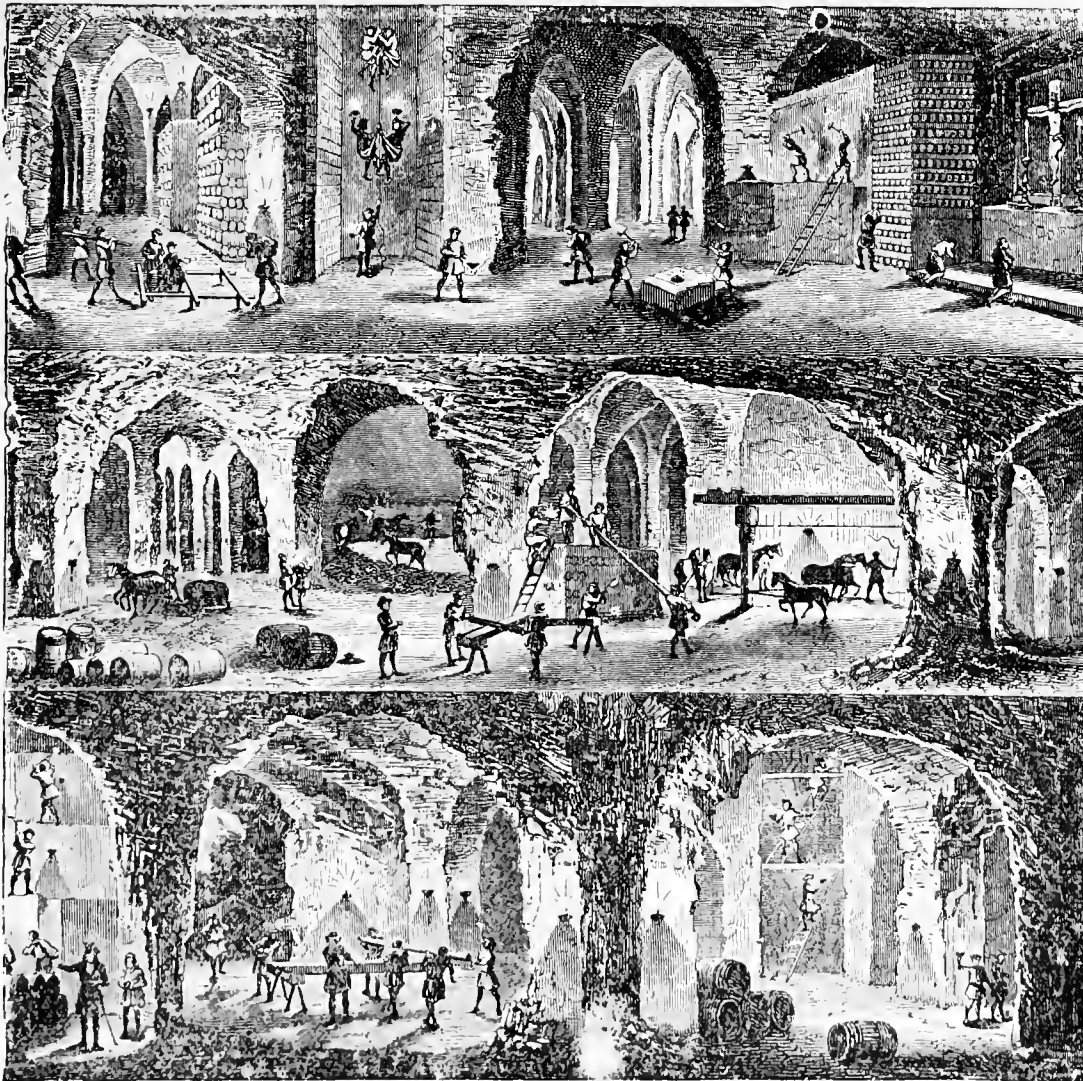
You are a coward if afraid to tell the truth when you should do so. You are a coward when you insult the weak. You are a coward if afraid to do right, if you shrink from defending your opinion, from maintaining that which you know to be just and good; and you are especially a coward if you know certain things of yourself, and care not to own to them yourself.

## THE SALT-MINES OF CRACOW.

**T**HERE are no salt-mines in the world more interesting than those wonderful excavations in Austrian Galicia, at Wieliczka near Cracow. Some believe they have been worked ever since the ninth century; but it is certain they were known as far back as 1250.

The town, which is populated by the miners and their families, is completely undermined by the labyrinth of passages and chambers which form the approaches to the mine. They extend nearly 10,000 feet from east to west, and 3,600 from north to

south. The Chapel, in particular, consists of a beautiful Gothic temple, dedicated to St. Anthony, and contains many statues and obelisks, all formed of rock-salt, and also an altar, pulpit, etc. The Grand Reception Chamber is a gigantic hall. In this hall the members of the imperial family are received when they visit the mines; and this, together with the principal passages and other chambers, is then brilliantly illuminated, the crystals of rock-salt sparkling exquisitely in the blaze of torches. There is room for at least 1,000 persons to dine in this chamber without inconvenience, and its dimensions are so vast, that despite the number and the brilliancy of the torches,



south; and the depth of these excavations is proportionate to their area.

This vast depth is divided into four distinct stories or fields, one below the other. In the second story is a great lake, 650 feet long, and 40 feet deep, formed of the salt water which trickles through the strata. The visitor is rowed across this subterranean sheet of water, and after he has arrived at the future shore and descended to the third story, he learns, to his surprise, that the lake he has just traversed is directly over his head. The several stories are simply immense excavations out of the solid salt, but much artistic taste has been displayed through successive generations in the decorations of these

and notwithstanding that the glittering walls and roof tend to reflect the blaze, the eye in vain attempts to fathom its vastness.

The mine is entered by eleven shafts, and the total length of the passages is 270 miles.

The value of the mines is very great, and the kings of Poland in former times derived the greater part of their revenues from them, depending entirely upon them for the dowries of their queens. At each election of a king, the nobles exacted the right of taking the salt for their own use, free of all cost, beyond that of the excavation. The yield of the mines is about 60,000 tons a year, about 6,000 persons being employed in them. There

is no foundation for the statement that persons are born and die in the mines, without ever seeing the light of day, as the means of egress are such that a person may ascend from the bottom to the top in a very brief space of time. The atmosphere is perfectly healthy, and a stream of fresh water flows through the mine; but the laborers, beyond taking their meals in the mine, never remain down at work longer than they would if employed upon the surface. The horses, when once down, remain there until unfit for further service.

## Correspondence.

LAKE TOWN.  
Rich Co.,  
April 1, 1879.

*Editor Juvenile Instructor:*

DEAR BROTHER:—As secretary of the Sunday school here, I deem it my duty to inform you somewhat of its condition. We have about eighty names enrolled as members, twelve of whom are officers and teachers, with an average attendance of sixty persons. We have but a very few of the youth of the settlement who are not members of the school. Our mode of conducting the school is similar to that followed in the 19th Ward school, of Salt Lake City.

On Sunday last we held our first quarterly review, which was a great success, considering that we are so remotely situated from headquarters. The programme was filled in a manner reflecting much credit upon all who took part therein. It consisted of singing, select reading, questions and answers upon the restoration of the gospel, and upon the observance of the Sabbath day, extemporaneous addresses by five young men, a harmonious and instructive address by the president of the Lake Town Y. M. M. I. A., and finally, some well advised remarks by the superintendent, Niels Wahlstrom.

It may be as well to state that our late superintendent, Brother James Peard, has concluded to remove his residence to Bloomington. Upon learning of his intention the young ladies (who, by the way, are foremost in almost every laudable undertaking) drafted a testimonial of respect, in which their appreciation of his labors as superintendent of the school for the past three years, was laborately stated.

There is a feeling of peace and union manifested in this settlement. General work of improvement seems to be taking place among the youth of Israel here. Of course they are not perfect, but there is a desire to renounce all bad habits.

There is an excellent day school here, under the tuition of Brother Robert S. Spence, who is well qualified for the position, having been a graduate of Oxford University, England. Bro. Spence is also president of the Y. M. M. I. A., which consists of about sixty-five members.

The meetings of this association have been well attended throughout last fall and winter, and are still being held. The programmes have been of such an edifying and instructive nature that the time of meeting together has never seemed long enough.

The Relief Society has been lately reorganized, with Sister Mary N. Baker as president. There has also been a Y. L. M. I. A. inaugurated here, with Sister Emily Lambourn as president. Both societies are in a good condition, and comprise the great majority of the ladies of the settlement.

Hoping you will continue to succeed in the publication of your highly interesting journal, and promising you the exertion of what influence I may possess to extend and increase the circulation thereof, I subscribe myself

Your brother in the gospel,

JOSEPH IRWIN.

## BE KIND TO THY BROTHER!

BY R. A.

"A soft answer turneth away wrath: but grievous words stir up anger."—*Prov.*

**M**OST of the young readers of the JUVENILE INSTRUCTOR have brothers and sisters; and I would ask: do you always treat them kindly? or, do you often get angry with them? I hope you do not get cross or displease with them, but I fear you do. Sometimes, probably, you use harsh words to them, and it may be, that when angry, you resort to blows. If this is so, let me advise you to refrain from such ungentlemanly actions, and be kind to them. When you speak to them, do so in a kindly manner, and they, in return, will answer you kindly.

I will tell you of an incident that occurred when I was a little boy: Twenty-one years ago, my oldest brother died. While he was sick, I assisted my mother in waiting upon him. I was rather unkind to him, though, for when he asked me to bring him a drink of water or anything else, I attended to his wants very reluctantly. I was so full of play that when he called for me, I often grumbled. After being sick a few weeks, it was thought advisable to have him removed to an infirmary or hospital, and, accordingly, this was done. This allowed me more time for play. I went once or twice to see him. My mother visited him often. She went one day—it was the 2nd of April, 1858. Samuel (that was my brother's name) told her to come and see him the next day, and said if she did not he feared she would see him no more. According to promise, she went next day to the infirmary to see him, but those in charge refused her admittance, as it was not a visiting day. They told her the boy was all right; he was in no danger. Next morning while we were at breakfast, a gentleman dressed in black, knocked at the door, and, when it was opened, said, "Your little boy is dead. He died at 11 o'clock last night." This was sad news to us, for Samuel was a good boy. Instead of spending so much time at play as I did, he would often sit and read the Bible to his parents.

Do you think I missed him? Yes, I did, very much. I began to think that I had truly lost a good brother, and wished that I had been kind to him when on his sick bed. Many a night, after he was laid in the cold ground, I thought of my unkindness towards him, and wept bitterly. Oh, if I could only recall him! If I could see him but once more, and ask him to forgive me for my unkindness towards him while sick! What would I not give for the privilege of clasping his hand! But it was too late to repent. Tears were in vain. I would never see him again in this mortal sphere of existence.

Boys, be kind to your brothers; be kind to your sisters; love and respect your parents; be kind to your friends and acquaintances, and do nothing wrong to them, which will cause you to repent. And I would also say, sisters, be kind to your brothers. Do not speak harshly to them, or displease them in any way whatever.

If we carry out this advice our Heavenly Father, who is always watching over us, will be so well pleased with us that He will bestow upon us His richest blessings, and great will be our reward.

A great many persons wonder why they have so little to show for their time and labor and how it is that some people can manage to get so much done. The secret, if there is any secret, lies in the fact that those who accomplish a great deal, work according to a well-defined and uniform plan.



## Curiosities in Human Food.

### AMONG AFRICAN TRIBES.

THE principal food of the Balonda, a people inhabiting the western part of Africa, consists of a root called *manioc* or *cassava*. There are two varieties of this vegetable, the sweet and the bitter. The latter is poisonous, but as it grows more rapidly than the other, it is the kind that is generally cultivated. The manner of cultivating it reminds us of *kalo*, the native food of the Hawaiians, which has been described in our columns. It is raised upon low land, and propagated from portions of the top, or stalk, of the vegetable, which are planted in wet ground after the roots have been cut off. It is fit for eating in a year or eighteen months after it is planted, though it may be left in the ground and kept good for three years. The tops as well as the roots are frequently used for food.

The manner of preparing this food is thus described: "It is steeped in water for four days, when it becomes partially rotten, the skin comes off easily, and the poisonous matter is easily extracted. It is then dried in the sun, and can be pounded into a sort of meal.

"When this meal is cooked, it is simply stirred into boiling water, one man holding the vessel and putting in the meal, while the other stirs it with all his might. The natives like this simple diet very much, but to a European it is simply detestable. It has no flavor except that which arises from partial decomposition, and it looks exactly like ordinary starch when ready for the laundress. It has but little nutritive power, and however much a man may contrive to eat, he is as hungry two hours afterwards as if he had fasted. Dr. Livingstone compares it in appearance, taste and odor, to potato starch, made from diseased tubers. Moreover, owing to the mode of preparing it, the cooking is exceedingly imperfect, and in consequence, its effects upon ordinary European digestions may be imagined."

The Bakalai, another tribe, subsist principally upon the manioc food. They, however, differ from the Balonda in their manner of preparing it. They allow the mash made from it to ferment and turn sour, in which state they sometimes keep it for six weeks or two months. There is so little nutrition in this food that even the natives themselves cannot endure such a diet for any great length of time, but become possessed of a craving for animal food, which is regarded as a disease, and called by them *goutamba*. It is said that "those who suffer from it become positively wild beasts at the sight of meat, which they devour with an eagerness that is horrible to witness." Even M. du Chaillu with all his guns and other means of destroying game, occasionally suffered from "*goutamba*," which he describes as "real and frightful torture."

The Bakalai have another kind of food which is anything but agreeable to the ordinary palate. It is a kind of oil, procured from the seeds of the *ujari*, a forest tree of that country, by boiling them, crushing them on a board and finally squeezing them with their hands. The flavor of this oil is said to resemble that of scorched lard. The Bakalai are said to be very cleanly in their cooking, and yet they are so fond of animal food that they will eat it when ready to fall to pieces with decomposition.

As with most of the African tribes, the Bakalai are very superstitious. This leads them, frequently, to entertain a prejudice against certain articles of food. To one family the flesh of the

wild bull will be tabooed, and another will refuse to eat the crocodile, while to a third, some particular bird or reptile will be forbidden. This prohibition is called by them *roonda*, and it is said that "if a traveler should happen to employ a party of twenty men, he may find that each man has some "*roonda*" which will not permit him to join his comrades at their repast. One man, for example, may not eat monkey's flesh, while another is prohibited to eat pork, and a third is forbidden to touch the hippopotamus, or some other animal. So strict is the law of "*roon la*" that a man will often refuse to eat anything that has been cooked in a kettle which may once have held the forbidden food."

While upon this subject, we may cite a curious fact in regard to the Kaffirs, which we did not mention while alluding to them:

"Nothing could induce a Kaffir to eat a fish; they regard it with perfect loathing. Then the Zulus, one of the tribes of Kaffirs, refuse to eat many things that other tribes relish; such as reptiles, the monkey, the hyena, the eland and many others. Fowls, porcupines and eggs are prohibited to all except the very young and the old, because the Kaffirs think that those who eat such food will never enjoy the honorable title of father or mother; and, as is well known, a childless man or woman is held in the supremest contempt.

"The flesh of the crocodile is very offensive to the Kaffir, and it is said to be doubtful whether even the pangs of starvation would induce a Zulu Kaffir to partake of such food, or to hold friendly intercourse with any one who had done so. An amusing instance of this innate horror of the crocodile occurred some years ago. An European settler, new to the country, had shot a crocodile, and having heard much of the properties possessed by the fat of the reptile, he boiled some of its flesh for the purpose of obtaining it. Unfortunately for him, the only vessel at hand was an iron pot, in which his Kaffir servants were accustomed to cook their food, and, thinking no harm, he used the pot for this purpose. He could not have done anything more calculated to shock the feelings of the Kaffirs, who deserted him in a body, leaving the polluted vessel behind them."

**DISTINCT ARTICULATION.**—Correct articulation is the most important exercise of the voice and of the organs of speech.

A reader or speaker, possessed of only a moderate voice, if he articulates correctly, will be better understood, and heard with greater pleasure, than one who vociferates. The voice of the latter may, indeed, extend to a considerable distance; but the sound is dissipated in confusion. Of the voice of the former not the smallest vibration is wasted—every sound is perceived at the utmost distance to which it reaches; and hence it even penetrates farther than one which is loud, but badly articulated.

In just articulation, the words are not hurried over, nor precipitated syllable over syllable; nor, as it were, melted together into a mass of confusion; they are neither abridged nor prolonged; nor swallowed, nor forced; and, if I may so express myself, shot from the mouth; they are not trailed nor drawled, nor let slip out carelessly, so as to drop unfinished. They are delivered out from the lips, as beautiful coins newly issued from the mint, deeply and accurately impressed, perfectly finished, neatly struck by the proper organs, distinct, sharp, in due succession, and of due weight.

Let industry, temperance and economy be the habits of your lives.

## DIALOGUE ON MIND.

BY J. L. BARFOOT.

## BETWEEN PRECEPTOR AND PUPIL.

PUPIL.—Is it true that the science of psychology aims at proving that the human mind has no existence apart from matter; that mental phenomena are the result of physical changes in the brain and nervous system?

PRECEPTOR.—One of the greatest living authorities on the science you name, who has written largely upon the nature of and the place occupied by psychology as a science, says that "mind is unknowable," but he does not deny its existence apart from matter. He says that the place of psychology as a science is "to do with both matter and mind." Also that "it may with as much propriety be included in the domain of physical science as in the domain of psychical science; and must be left where it stands, as the link between them."

This, you perceive, does not deny the existence of mind, or mental manifestations. It only shows that the science of psychology has to seek for a correct interpretation of mental phenomena in the laws which govern both mind and matter.

PUPIL.—Psychology, then, is a science relating to the mind; and, to be correctly understood, it is necessary to examine into the nature of phenomena relating to both mind and matter.

PRECEPTOR.—It is so taught by unbiased philosophers, but men got along very well in the remote ages without entering into an examination of the laws which govern mind. They believed in the soul—psyche means soul. Now the advocates of the new phase of thought do not believe in the soul apart from the body. They try to account for human emotion and mental phenomena by chemical and mechanical methods alone, and talk very learnedly about psychological science, as an excuse for unbelief in a future state.

PUPIL.—May mesmerism, electro-biology, clairvoyance and similar sciences be included in the science of mind, or psychology?

PRECEPTOR.—They belong to the mental class of phenomena, and, for that reason, may be worthy of our investigation. One thing I will direct your attention to that you are probably not aware of: all these manifestations of "mesmerism," "table-turning," "spirit rapping," and similar absurd if not wicked exhibitions, belong to the recent period in the history of man; that is, since the gospel was restored to the earth in the year 1830.

PUPIL.—You do astonish me. Who would expect evil to spring into existence by the introduction of good!

PRECEPTOR.—Yet it is reasonable to expect it. But a little while ago silver dollars of the United States were struck at the authorized mint. Up to that time there were no spurious coins of that kind—no bogus dollars. The true and the false co-exist. When one comes into being the other will start in imitation of it.

PUPIL.—I see the application. The unusual mental manifestations following the introduction of the gospel brought forth imitations. You think, then, there is *some* truth in mesmerism and kindred manifestations?

PRECEPTOR.—Most certainly; truth of its kind. There is truth in opium, or alcohol, or tobacco, either will intoxicate, and consequently poison. This reason will apply to the indulgence in spiritual intoxicants. Just a little indulgence in green-covered trash, sensational reading, such as the press pours forth like a stream from the east to the west, will create a taste for a poison, if persisted in, which will effectually destroy the mind, as opium and narcotics will destroy the body.

## INDIAN WISDOM.

BY G. W. HILL.

MANY white men are not willing to believe that Indians possess ordinary natural intelligence. I have seen sufficient of Indian character to satisfy me that, as a rule, our red brethren are keen and intelligent observers; that they possess good reasoning powers, and that in some things they are really very wise. I have been much surprised, sometimes, at the wisdom they manifest, in reproof for disobedience. I may narrate one circumstance that will illustrate their manner of reproof.

On a certain occasion our camp was visited by one in authority—one who is very much respected, and who should be, but who has acquired the habit of smoking.

The chief, who, by the way, used to smoke a great deal, but who, having been blessed with an open vision, had seen a good many things, and had been told, among other things, that it was not good to smoke, thought he would administer a mild rebuke to his visitor.

He, accordingly, told his visitor he would like to ask him a question. Upon permission being granted, he asked whether the personage that had visited him in a vision and told him what to do, was a good or a bad man. He was answered that he was a good man.

"Well," said he, "he told me that it was not good to smoke. That is all, now."

Such a reproof was much more effectual than finding fault and scolding and denouncing all who ventured to differ from him would have been.

It is a notable fact that this Indian has not smoked for a couple of years at least.

It happened two or three years ago that this same Indian once let his passion get the better of him. His boy refused to do what he told him to, when he immediately gave way to his temper, and whipped him severely. It was months afterwards, before he could get over being ashamed of himself for the rash act. He felt so mortified to think he had been so lacking in wisdom and self-control as to whip his own flesh and blood, that he could hardly give himself a summer.

WORKING AND THINKING.—Ruskin says "it is a no less fatal error to despise labor when regulated by intellect than to value it for its own sake. We are always in these days trying to separate the two; we want one man to be always thinking, and another to be always working, and to call one a gentleman and the other an operative; whereas, the workman ought often to be thinking, and the thinker often to be working; and both should be gentleman in the best sense. As it is, we make both ungenteel, the one envying, the other despising his brother; and the mass of society is made up of morbid thinkers and miserable workers. Now it is only by labor that thought can be made healthy, and only by thought that labor can be made happy; and the profession should be liberal, and there should be less pride felt in peculiarity of employment, and more in excellence of achievement."

Accustom yourself to think vigorously. Mental capital, like pecuniary, to be worth anything, must be well invested—must be rightly adjusted and applied, and to this end, careful, deep, and intense thought is necessary if great results are looked for. There is no such thing as standing still in this world. Change is the eternal law of nature.

THE TOILET.

BY HANNAH T. KING.

MY young readers must not think I intend giving them a dissertation on dress, or the most becoming fashion—no; though I am by no means indifferent to external appearances, and should certainly inculcate a moderate attention to them, yet I know that happiness, the goal for which we all pant, can never be obtained if we aspire no farther. But as an extravagant love of dress and parade is one of the prevailing weaknesses—not to say sins—of the present day, I wish to offer you a few hints on the subject, to convince you that something far more exalted must be your study, even the cultivation of the heart and mind, the undying part of humanity. The passions must be restrained, the temper subdued and regulated, and the heart, “that troublesome little empire,” must be conquered. To accomplish all this, many a prayer for assistance must be offered, many a proud feeling restrained, and many a sacrifice made. Yet, when it is accomplished, even but imperfectly, an approving conscience will be yours, and the sun of genuine happiness will then surely shed its cheering beams upon you.

You all have parents who are daily offering up prayers for you to the Throne of Grace, that you may grow up to be ornaments in His church and kingdom; and to become such, you must lay the foundation in early life. Trifles often denote character, as straws show which way the wind blows; and dress is certainly an index of the mind and heart of the wearer. I have, therefore, adopted the figurative term of “The Toilet,” by which I can convey a few hints to my dear young sisters, whose interest I have close about my heart, knowing that woman, at all stages of life, is a power on the earth for good or evil.

Now let me present to you “The Toilet:”

You must imagine each box to be labelled on the lid; but on opening, you will find they contain “cosmetics,” not for the complexion, or for the “outward adorning of plaiting the hair and of wearing of gold, or putting on of apparel,” but the incorruptible ornaments of a well regulated heart and mind.

Let us begin with the box at the top of the table, containing,

“BEST WHITE PAINT.”

This term represents Innocence. Innocence was especially the garb of our first parents in their earthly paradise, and constituted their happiness. Arrayed in this, they were deemed fit associates for angels, and God Himself deigned to visit the inhabitants of Eden. But when they lost this inestimable treasure by disobedience, “they saw that they were naked.” Naked in every thing that could make them acceptable to their Maker, or render themselves happy. Abstract happiness was, alas! lost forever! All posterity, and earth itself became accursed when this divine attribute was lost to humanity. And then was assumed that dress, which by the weak and vain has been made “the God of their idolatry”—but which ought, rather, to be looked upon as the badge of our degeneracy. Yet even in this day, many do possess innocent and guileless hearts, in as great perfection as our fallen natures, or the circumstances and associations by which we are surrounded, will admit. This earthly life is a severe school, and offers many gilded baits to be rejected, to maintain this “pearl above price.”

Listen not to any conversation that may, in any way, dim its lustre, or rob you of the happiness it will ever confer. Read

no book before your own judgment is matured; before your parents, or guardians have inspected it, or you know they approve of it. Books give a strong bias to the mind, that thinks deeply, and should, therefore, be carefully selected.

Pray to God to keep you pure before Him. Exercise self-control, forbearance and well regulated desires; and fear not, the pure and spotless robe of innocence will surely be yours.

We now come to the next box, labelled,

“A WASH TO SMOOTH WRINKLES.”

Contentment is surely the handmaid of happiness; for without her peaceful influence, health, wealth, power—the world itself, would not satisfy. Possessed of this, however contracted our sphere, however small our means, we have the bravery to say, it is enough! Very few are destitute of the means of being happy, if they examine well their resources; but they see others possessing something they have not, and they directly imagine that would make them happy. Perhaps in time this coveted object is their own. The possession almost invariably takes away the attraction with which, probably, imagination alone had invested it; and the long desired treasure is cast aside, probably for some new bauble. An eloquent writer has said,

“Man never is, but always to be blessed.”

But let ours be a higher, a brighter view of the gifts of Heaven. We will consider the blessings we do possess and turn egotists, that we may view well the picture. We have health and strength in all their vigor, the first and greatest of all blessings. We have a pleasant and comfortable home; parents, brothers, sisters and friends, and blessings too numerous to mention. Can rational, thinking creatures require more for happiness? Yes; we require the faculty to cultivate our own heart and brain, that we shall be competent to organize the material that is around and about us, that we may make our own Heaven, which we can never do unless we consider and appreciate all that God has bestowed upon us.

Then bless me, O God! with a mind that's content,  
And thankful for blessings Thy goodness has lent;  
But should'st Thou see fit either one to recall,  
Oh! leave me contentment, I've then all in all.

PROCRASTINATION.

Shun delays, they breed remorse,

Take thy time while time is lent thee;

Creeping snails have weakest force,

Fly thy fault lest thou repent thee;

Good is best when soonest wrought,

Lingering labors come to naught.

Hoist up sail while gale doth last,

Tide and wind wait no man's pleasure;

Seek not time when time is past,

Sober speed is wisdom's leisure;

Afterwits are dearly bought,

Let thy forewit guide thy thought.

It is false and indolent humility which makes people sit still and do nothing, because they will not believe they are capable of doing much, for every body can do something. Every body can set a good example, be it to many or to few; every body can in some degree encourage virtue and religion, and discountenance vice and folly; every body has some one whom he can advise and instruct, or in some way help to guide through life.

## LET LOVE ABOUND.

WORDS BY J. L. TOWNSEND.

MUSIC BY E. STEPHENS.

*Moderato.*

1. In that bright and ho-ly city, In our mansions far a - bove, We shall dwell in sweet communion, For our  
2. Not by strife with one an - other Can we onward, upward move, But by char-i - ty most ho-ly Do we

*Soli.*

Ruler, God, is love. In that cit - y bright and fair, O, what pleasures we will share! Love all a -  
live this life of love; Lov-ing all companions here, Holding all as kindred dear; Love all a -

round, Love all a - round. O, what pleasures we will share! Love all a - round.  
round, Love all a - round. Holding all as kindred dear; Love all a - round.

*Andantino.*

O, let love abound here too, Keep this ho - ly thought in v'ew— Let

love a - bound, Let love a - - bound. 1st. love a - - bound. 2nd. love a - - bound.

Side by side we grow together,  
Side by side the wheat and tares,  
Let us now, before the harvest,  
Act consistent with our prayers;  
Helpful hands extend release,  
Bringing unity and peace—  
Love all around,  
Love all around.

Hopeful, cheerful, kind and loving,  
Smiling often as we meet,  
O, what joy will be our portion!  
Life with loving acts replete;  
This is what the soul desires,  
This is what the Lord requires—  
Love all around,  
Love all around.

## CHARADE.

My first is capable of sense and sound;  
My second, though not globular, is round;  
'Tis endless, though it be not everlasting.  
My whole's an ornament, my first made fast in.

THE answer to the Puzzle published in No. 7 is MASK. We have received correct solutions from L. A. Winward, E. J. Saffo, South Jordan; J. Skidmore, East Mill Creek; M. Stewart, Provo; M. F. Jefferies, Grantsville; B. J. Beer, Salt Lake City.

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